to achieve its secret intention, is not therefore a .sign, proof or reality of weakness, but a sign, proof, reality—the greatest possible—of an absolute omni-potence.

As to suffering, which is so great a stumbling-block to our understanding of the universe, it is

- evidently a consequence of the limitation of
- consciousness, the restriction of force which prevents us from mastering or assimilating the touch of what is to us other-force: the result of this incapacity a.nd disharmony is that the delight of the touch cannot be seized and it affects our sense with a reaction of discomfort or pain, a defect or excess,
- a discord resultant in inner or outer injury, born of division between our power of being and the power of being that meets us. Behind in our self
- and spirit is the All-Delight of the universal being which takes its account of the contact, a delight first in the enduring and then in the conquest of the suffering and finally in its transmutation that shall come hereafter; for pain and suffering are a perverse and contrary term of the delight of existence and they can turn into their opposite, even into the original All-Delight, Ananda. This All-Delight is

not present in the universal alone, but it is here
secret in ourselves, as we discover when we go back
from our outward consciousness into the Self within
zis; the psychic being in us takes its account even
of its most perverse or contrary as well as its more
benign experiences and grows by the rejection of
them or acceptance; it extracts a divine meaning